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RECENT THEOLOGICAL LITERATURE.

MYTHOLOGIE UND METAPHYSIK. Die Entstehung der Weltanschauungen im griechischen Altertum. Von WILHELM BENDER. Stuttgart: Fr. Frommanns Verlag (E. Hauff), 1899. Pp. 288. M. 4.

THIS volume, which is the introductory volume of a general history of the relations between mythology and metaphysics, is an illustration of the wider range which writers on the history of philosophy are taking in their attempts to interpret the history of human thought. The work of Erwin Rohde, *Psyche, Seelenkult und Unsterblichkeitsglaube der Griechen*, 1894, formed a notable contribution to a better understanding of the relations between primitive religious cults and beliefs on the one hand, and Greek philosophy on the other. The present work, while not so original or so exhaustive an investigation as that of Rohde, is very useful to the student and to the general reader, as covering in a brief and yet fairly comprehensive manner the leading conceptions and modes of thought which passed over from the primitive religious faiths of the Greeks into their philosophy.

Among the religious conceptions to which special philosophical significance is attached is, in the first place, that of the twofold series of the primitive Greek gods. On the one hand, there were gods derived from the naïve view of natural forces which, to the primitive mind, are conceived in more or less animistic fashion, and, on the other hand, there were the ancestral or hero gods which had more definitely personal characteristics. Uranos and Gaia are illustrations of the first class, Zeus and Demeter of the second. At a somewhat later stage came the theogonic speculation in which the question as to the origin of these gods, and, by implication, an explanation of the origin of the world and of the processes of nature, was given a methodical statement. With this the way was prepared for the work of the early philosophers, so-called, who, as has been frequently recognized, gave statements as to the origin and development of nature which lie quite close to the mythical concepts of Father Oceanos and Chaos; and even when, as with Empedocles, we have a much more advanced type of speculation, we still have such principles as those of love and hate,

which remind us of the more primitive anthropomorphic conceptions.

The most important conception, however, of the primitive mythology which passed over into philosophy was that connected with the primitive belief in a "double," or soul which could be separated from the body. To this, in the first place, is to be traced the theory of perception adopted by Empedocles and Democritus, according to which εἰδωλα, or images, come off from bodies and enter into the body of another through the eye or ear in vision or hearing. This apparently fantastic doctrine is simply and easily explicable when we put it into connection with the theory of the "double."

It is in connection with the idealism of Plato that the significance of the distinction between soul and body becomes of fundamental importance. The older conception was that the mental life was a function of the whole body, especially of the breath, and could not exist without it; but in certain of the cults, notably the worship of Dionysus, the conception was introduced that the soul could lead a life by itself, and that this was a life better than the life joined with the body. It was held in this cult that the soul could be separated or freed temporarily from the body by intoxication. Among the Pythagoreans and the Orphic societies the same result of freeing the soul from the body was attained by ascetic principles. In all these ways the distinction between the life of the body and that of the soul was brought to clear recognition, and a higher value was attached to the life of the soul, a value which was tremendously increased by the belief in immortality.

Now, when one takes up Plato's theory from this point of view, it is easy to see how much is due to this ethical and spiritual dualism established by the religious cults. The doctrine of ideas implies a fundamental separation between the world of real being and this present world of change; the former is the world of the soul, the latter of the body. The former world has been seen by the soul in its previous existence, and though in this life processes of reflection may lead us to discover the transitory character of what is about us, it is after all only to remind us of the ideas which the soul itself has seen in previous existence. The immortality of the soul is a topic to which Plato returns again and again in the *Phædrus*, the *Republic*, and especially the *Phædo*. In the *Phædo* stress is laid upon the principle that the philosopher would desire above all things to get away from the bodily senses in order that he might perceive more clearly, and

gain true knowledge. The ascetic tendencies which are found here and there are easily explained when we take into account the Pythagorean and Orphic doctrines on this point.

In Aristotle there is not so much that is directly due to the religious and mythical conceptions. A more scientific tendency is everywhere manifest, and yet in his conception of the pure form outside the universe there is a reminder of the Platonic and religious dualism just noted.

The chief criticism that would naturally present itself upon Bender's work is that it needs to be read as a somewhat one-sided account of the progress of Greek thought. His statements with regard to Plato, for example, leave out of account entirely the æsthetic and artistic sides of Plato's nature which appear as a frequent counterpart to the ascetic ideas, and in such dialogues as the *Philebus* make their claim for full recognition in the ideal of a perfect life. But making allowance for its inadequacy, if considered as a representation of Greek thought in its entirety, the work of Bender is a useful and suggestive outline.

J. H. TUFTS.

THE UNIVERSITY OF CHICAGO.

HISTORY OF ANCIENT PHILOSOPHY. By DR. W. WINDELBAND, Professor of Philosophy in the University of Strassburg. Authorized Translation by Herbert Cushman, Ph.D., Instructor in Philosophy in Tufts College. From the second German edition. New York: Charles Scribner's Sons, 1899. Pp. xv + 393. \$2.

GERMAN philosophical readers are familiar with this work as one of the famous Müller series of handbooks. It has made important innovations, which have been generally commended by technical scholars of Greek philosophy. It is a work of great erudition and scholarship. Unlike most former treatises of this kind, the history of thought is not here separated from the history of affairs. Professor Windelband has gone far to lead the general reader to the history of thought *through* the history of affairs in the Greek nation. This work occupies a unique position in this respect, and may mark the beginning of an epoch in the rewriting of the history of philosophy.

The deviations from previous conceptions and treatment are in regard to the following points: the separation of Pythagoras from the Pythagoreans and the discussion of the latter under "Efforts toward